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were begging their way onward as they could, too happy if they should be enabled by any means to reach their several homes. Such is infernal War."

**WARRIORS ABOVE LAW.**—It is curious and instructive to mark the lurking despotism of war in the movements of its agents. In Gardiner, Mass., there was lately a drunken riot, and several persons were arrested, and bound over for trial. "Two of the defendants," says the Worcester Fountain, "were soldiers lately enlisted for the Mexican war, under Capt. Bodfish of this town, who was present at the trial, aiding and assisting in their defence. The testimony against these two was so clear and conclusive, that the only point urged in their defence was, that, as they were U. S. soldiers, they ought not to be amenable to the civil law of the land, but should be turned over to their commanding officer to be dealt with according to the rules of martial law. This position, however, not being satisfactory to the court, they were treated as above mentioned."

Martial law! what is that? A suspension of all ordinary laws, and the substitution of a virtual despotism, the mere will of a military commander.

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#### PUBLICATIONS ON PEACE.

A GREAT deal has been published, as well as preached, on this subject the past year; but our limits, hitherto filled with other matter, still forbid our copying more than brief, meagre specimens from a part of these publications. It will be noted, as a significant and hopeful fact, that Christian ministers have been the prominent champions of this cause; one fact, among a multitude of others, going to refute the stale slander, that ministers never *have* done, and never *will* do, any thing for peace.

**I. PLEA FOR PEACE:** a Sermon by DANIEL SHARP, D. D., Pastor of the Charles St. (Baptist) Church, Boston.

The venerable preacher urges his plea for peace by this simple but strong chain of argument,—

1. 'Because war settles no principles.'
2. 'Because war causes an enormous waste of property, exhausting individual and national resources.'
3. 'Because war is contrary to the spirit of humanity and benevolence.'
4. 'Because many of the associations and influences of armies are immoral and degrading.'

**PROVINCE AND POWER OF THE PULPIT.**—"Although a minister of the gospel may not, without stepping out of his place, discuss party questions; yet he may, and ought to, discuss those Christian principles which are applicable to government, its movements and measures; and it should, on all moral questions, seek to give a direction to public opinion. If need be, it should stir up the public mind in regard to long perpetuated evils. It is its province to endeavor, by reasons and appeals derived from the New Testament, to set all parties right on public morals, where many of all parties are wrong."

"In these respects, in all past times, the pulpit has done much to elevate the character and to improve the condition of Christian nations. It has taught and strenuously urged the practice of truth, justice and kindness; it has advocated the principles of civil and religious freedom; it has pleaded the cause of the poor slave; nay, it has done more than any other single instrumentality, to break the fetters of the bondman, and bid the oppressed be free. So in regard to war, it has softened the barbarities of savage warfare. It has lessened, by its gentle, yet powerful councils, the frequency of

human contests. And it bids fair, by its direct and indirect influences, to hasten on that blessed period when the nations of the earth shall learn war no more."

**WAR NO CRITERION OF RIGHT.**—"It never had the converting power to make wrong right, nor right wrong. It neither creates nor settles any laws of justice, fairness or truth. It may dispose the weaker nation, after enduring indescribable miseries, defeat and mortification, to negotiate, and be willing to take any thing or nothing from the victor. But years of fighting, and immense loss of life and treasure, do not throw a ray of light on what would have been equitable, and reasonable, and candid for either nation to have done before the contest commenced. Nor will there be the least probability, that the dispute will be settled with a tithe of the fairness, after years of bloodshed, that it might have been ere the sword was unsheathed. Might becomes right. The victorious become arrogant, and the subdued, supple and cringing. A sense of injury, maddened into revenge, disposes the conqueror to humble his enemy; and the vanquished, though biting his lips with rage, submits to the most humiliating terms of peace. After being strained and drained to the utmost, where is now all that blustering about national honor? All is quiet and submissive. There is desolation enough; but no rejoicing, except that peace has come on any terms.

"I know, indeed, that war is considered as an appeal to the God of battles; but whether Mars, or the God of peace, be intended, the appeal is equally irrational and unscriptural. The Father of our race has instituted no such brutal means to decide questions of right. To my mind a victory proves nothing, except that the victorious had some advantages, either as to position, numbers, skill, firmness, or death-daring resolution. It is true, that a sense of deep and wide-spread injuries, the remembrance of oppressions long endured, and a determination to throw off a galling yoke, may inspire a small army with such desperate bravery, that it shall conquer a much larger one. I maintain, nevertheless, that success is no proof of justice. The Almighty has not engaged to defend the right in battle. He has no where given the assurance that, if we appeal to arms, he will assist those who have right on their side, to kill the most men, to destroy the most ships, and to sack and burn the most cities, and thus to gain their cause. No! these are not the weapons that he honors. If governments will use swords instead of remonstrances, and guns instead of arguments, and privateering in preference to arbitration, then may they look for success, not from a Being of infinite benevolence, but from mustering for the death-strife the most formidable array of forces, under the most promising position for victory. Then if triumph come, let it be ascribed to the evil one, but not to that good Being who can have no pleasure in the cries of the wounded, the groans of the dying, or the wailings of bereaved relatives, as they mourn over their sons and husbands and brothers slain in battle. The Savior, in his allusions to this subject, gives no intimation that omnipotence will favor even the cause of justice, which is sought to be maintained by fighting."

**THE WICKEDNESS OF WAR.**—"It is directly opposed to the spirit of Christianity. It has its origin in pride, ambition, jealousy and revenge. There is in the aggressors the entire absence of meekness, patience, forbearance and forgiveness.

"A nation that goes to war, except for absolute self-defence, takes counsel of its worst passions. Its thirst for aggrandizement, its jealousy of a supposed rival, its prejudices and antipathies, nay, its own sectional or party interests, may lead to measures which shall embroil it in a war. But in all these promptings, what is there, I ask, of humanity, of benevolence, or of justice? The Savior warned his disciples against the revengeful and

cruel maxims of a former age. "It hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. It hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Who does not perceive that all the teachings of Christ, as well as the entire spirit of the gospel, are at variance with the custom and spirit of war?

The New Testament instructs all nations to consider themselves as the children of the same common Parent. They may speak different languages, live in different latitudes, have a different complexion, and be separated by mountains, rivers or oceans; yet they are all of one blood, and should live in love towards one another. It tells us, "If it be possible, live peaceably with all men." Now, how can a man plunge his sword into the body of his fellow-man, how can fleet meet fleet, and legion meet legion, in fierce and fatal combat, and yet be meek, and loving, and full of humanity?

And it should never be forgotten, that war not only originates in wrong passions, but it always inflames and extends them. War may indeed be the result of a cold-hearted, calculating, selfish policy. It may originate with a few politicians, who have some sinister ends to accomplish by stirring up national hatred and strife. They have no particularly hot feeling on the subject; they have no malice or revenge; but they imagine it would raise their fortunes by increasing the value of uncultivated lands in which they have been speculating; and they suppose it would strengthen their party. And for such unworthy and merely personal objects they are willing to involve their country in all the horrors of war.

But secretly and coolly as the plot has been laid, so soon as the blow is struck, and a fierce contest ensues, and the cry of victory or defeat comes on the gale, then are all the baleful passions roused. If there be a defeat, then is there a determination to recover lost honor by another battle. If there be a victory, the temptation is almost irresistible to pursue the triumph and to prostrate the foe.

Then the stories that come, of ferocious cruelties in the field of battle, and savage treatment of prisoners, excite the most deadly hatred, and create a maddening thirst for the conquerors' blood. Nor does the enmity subside for years. Two or three generations may have to pass away before the animosity and revenge are cooled which the war had kindled. The sad tales of fathers, husbands and sons, slain in fierce encounters, are repeated to children's children, with every aggravating circumstance; and they are taught to hate the nation whose warriors had committed these ferocious deeds. Although seventy years have elapsed since the war of the Revolution commenced, yet the nation has but recently recovered from the bitter and somewhat angry and prejudiced remembrance of the privations, hardships and unnecessary cruelties of that long protracted contest. If such, then, are the attendants and enduring consequences of war, who would not be for peace?

## II. THE MEANS OF PEACE: a Sermon by D. H. RIDDLE, D. D., Pastor of the Third Presbyterian Church, Pittsburg, Pa.

These means, as enumerated by Dr. Riddle, are—

1. The power of the Gospel rightly applied to the case.
2. A more entire and general incorporation of God's law in the international jurisprudence of the world.

3. A better acquaintance with the numberless evils of war;—a topic discussed at considerable length, and with much force.
4. Disabusing the public mind of the delusions now so generally prevalent on the subject of war. More than half a dozen of these delusions are briefly stated, and strongly refuted.
5. The progress of general improvement, but especially in the engines of destruction employed in war.
6. A right direction of educational influences.

Here is a noble outline of thought for a peace discourse, and well has the author filled it up; but we have room for only a few specimens.

**WAR-DELUSIONS.**—“War is inevitable. Peace principles are impracticable. War is sanctioned by the Bible. War must be right, for good men have been soldiers. We must wait till the millennium, then wars will cease. War kills off the vicious and degraded. War gives opportunity for displaying great character and securing national glory!—These and kindred delusions have long kept hold of human breasts. They are *the strongholds of the devil*. They must be demolished, or wars will not cease. Good men in every sphere of life must play their batteries, be they great or small, on them, till they are destroyed. What are the victims of slavery, intemperance, licentiousness, or all of them combined, compared with this one, whose name is legion, and whose victims are beyond the power of figures to compute! If any of these delusions exist or operate in your heart, fellow Christian or fellow sinner, away with them at once and forever. And when you find them in others, be they great or small, pygmies or giants, stand up, be a man, speak out, or cease to call yourself a Christian or a philanthropist! In this respect, the pulpit, it is to be feared, has not been faithful in pouring the light of truth into these popular delusions. ‘The Christian pulpit might change public opinion in so large a portion of the world in fifty years, that an army could not be raised, or a war carried on, for want of soldiers to fight.’ If ministers had, in this respect, done their whole duty, would the sons of Christians, of elders, and even of clergymen, be panting for the work of carrying an aggressive war into the territories of a neighboring nation?”

**WAR RIGHTLY UNDERSTOOD.**—“But war gives opportunity for displaying and developing great character, and securing national glory! Great character, indeed! How awfully perverted the human heart must be to call any thing great, which involves so much crime as war! Alexander the Great, interpreted by the Spirit of God, would be, *the Great Robber*. Napoleon the Great, as denominated by the impartial judgment of Heaven, would be, *the Great Butcher*. ‘Let robbery and piracy become as popular, and they would give as great an opportunity for displaying the same talents and qualities. Modern warfare is a popular, refined, legalized mode of robbery and murder, preceded by a proclamation.’”

**PEACE NECESSARY TO THE MILLENNIUM.**—“But we must wait till the milenium, then wars will cease. This is a pitiable delusion. Just the reverse is true. The millennium will only come, when war and all other works of the devil, and forms of human sin, cease from the earth. What is the millennium? and how is it to be brought about? It is holiness in all hearts; Christianity touching and transforming all human relations! It is to be brought about, according to the Bible plan, by the power of active Christianity, the instrumentality of warm hearts and fearless hands. Right principles, beginning with the ‘few noble,’ enlightened and influential, are to go forth to leaven the mass with the light and love of millennial purity. You and I, fellow Christians, ought to live in the light of the millennium now, and diffuse its influence; and never will it come till individual Christians bring it about by exemplifying and diffusing the

spirit of Christ. Good and true hearts must imbibe the very spirit of the millennial period, and stand up for the defence and diffusion of the right standard ; and many must wear out, and die, or it will never come. Waiting for the millennium, for war, or any other great and organized system of iniquity to cease, is like the sinner's waiting God's time ! In both cases, 'now is the accepted time'—now, while life lasts, for the night cometh—now is our time to work."

**WAR OBSTRUCTIVE TO MISSIONS.**—“In regard to the great work of sending the gospel to the heathen, besides the impoverishing influences of war, which dry up the resources of benevolence, will Christians be likely to pause and think of the heathen, or of sending them salvation, while engaged in dealing damnation to their brethren ? Or if they should, will the gospel be likely to benefit pagan lands, in the hands of ambassadors from nations at the time engaged in imbruining themselves in each other's blood ? It is almost inconceivable, with what bitter prejudice Christian wars fill the heathen mind. They deem Christianity a religion of blood, its pretensions of peace, as arrant hypocrisy ; they hate it, scorn it, arm themselves against it, because the wars of Christians, like the drunkenness and licentiousness of sailors, have so fearfully belied Christianity. They say, if this be Christianity, we want no such bloody religion.”

**EDUCATION MUST BE MADE A HANDMAID OF PEACE.**—“A great many families are deeply implicated in war, and the system connected with it, by the fact that their kindred are officers, subsist and are honored and distinguished by the existence, the organizations and preparations of war. Will wars ever cease, till all this is counteracted ? Will the infant heart, in the absence of any countervailing influence, come to any other result than a feverish passion for war ? Will the young, thus assaulted, bewildered, bedazzled by all these influences, fail to be in feeling or in fact, a worshipper of Moloch ? While an officer and an epaulette is esteemed by mothers and daughters of the gentler sex, as a prize of no mean price in matrimony, is it likely that the spirit of war will soon die out of the hearts of the young men of our land and world, securing, as it does, not only glory in the ensanguined field, but victory also in a gentler arena ? All this must be—all this may be changed. The history of the world, now a virtual eulogy of war and warriors, must be written anew, and made a mirror to reflect aright the guilt and misery inseparable from this custom. We must have a new Literature, the literature of peace. Public opinion on the whole subject must be revolutionized and Christianized, and every nursery of sentiment enlisted in the work of reform. Poetry must be exorcised of the foul usurper, and music married immortally to a nobler Lord. By faithful instruction, by a careful exhibition of facts, by judicious regulation of reading, especially by right maternal influence in the impressionable period of infancy, the power of association must be turned in another direction ; the sword and the trumpet must be associated with the groans and horrors of the battle-field, and waving banners and plumes with the tears of widows, and the sighs of orphans ; above all, with the abomination of a holy God, and the indignant frown of a meek and lowly Savior. Instead of the wild, delirious glee, usually awaked by ‘the stormy music of the drum,’ we must bring our children to feel the sentiment, familiar to my boyish ear,

‘I hate the drum’s discordant sound,  
Parading round, and round, and round ;  
To me it talks of ravaged plains,  
And burning towns, and murdered swains,  
And mangled limbs, and dying groans,  
And widow’s tears, and orphan’s moans,  
And all that misery’s hand bestows,  
To fill the catalogue of human woes.’ ”

**RESPONSIBILITY OF LITERARY MEN FOR WAR.**—“Who are responsible for the removal of this ignorance and the diffusion of this intelligence? We answer, those especially, who have been chiefly instrumental in giving false impressions of war heretofore. The masses in every age and community, take their impressions of war from men of letters, who have written its histories, composed its songs, and trumpeted the fame of the warrior through the world. ‘Genius, learning and taste, prostituted heretofore to the service of war, must furnish the needful antidote to its widespread poison. They must strip off the rich and gorgeous drapery which genius has thrown around its manifold abominations, dissect its rotten cored philosophy, expose its heartless sophistries, and silence its cold blooded arguments. They must gauge, if possible, the dimensions of this gigantic sin, collect the statistics of its mighty mischiefs for two worlds, and paint its atrocities and woes in such colors as shall rouse every Christian community to its speedy, utter and everlasting extinction.’”

**RESPONSIBILITY OF EDITORS.**—“Especially solemn in this aspect is the responsibility of the conductors of the press, in our land and age! One of their number said to me the other day, in reference to another topic, “the press can give vitality to any thing!” Aye! and has it not given, and is it not now giving, vitality to the demon of war? I would not, for ten thousand worlds, have on my conscience the responsibility of some men connected with the press, whose daily effusions are stimulating to more fury the war spirit of the world! Would to God, my voice to-night could reach every man stationed at the press, that mightiest lever of mere human power, and make the subject appear to him as it does to God, and holy angels, and every Christian fully imbued with the spirit of the Gospel, that under the influence of these convictions he might picture, reason, expostulate, ‘give line upon line,’ till the masses would see the cost, the horrors and the influences of war aright; till they would be brought to abandon the worship of ‘Moloch, god of war,’ to pagans; till nominal Christians and ministers would learn to denominate this devil by his right name, and see that they cannot consistently drink both ‘the cup of the Lord, and the cup of devils!’”

**III. CHARLES SUMNER'S ADDRESS before the *Phi Beta Kappa Society of Harvard University*, Aug. 1846.**

This address, though not professedly on the subject of peace, does virtually plead our cause from its opening to its close, and exhibits some of our views with so much precision and force, that we cannot refrain from quoting a few paragraphs.

**THE PRECISE OBJECT OF PEACE**—*not to assert an abstract principle, but to abolish a custom or institution.*—“The same spirit of humanity and justice, which animated Channing in defence of liberty, also inspired his exertions for the abolition of the barbarous INSTITUTION of War. When I call war an institution, I mean the legalized, technical war, sanctioned, explained and defined by the law of nations, as a mode of determining questions of right. I mean war, the arbitrator, the umpire of right, the Ordeal by Battle, deliberately continued in this age of Christianity and civilization, as the means of justice between nations. Slavery is an institution sustained by our private municipal law. War is an institution sustained by the law of nations, and the custom of mankind. Both are relics of the early ages, and have their root in violence and wrong.

“And here the principle, already considered, that nations and individuals are bound by one and the same rule of right, applies with unmistakable force. Our civilization brands the Trial by Battle, by which justice in the early ages was determined between individuals, as monstrous and impious;

and it refuses to recognize any glory in the successful combatants. Christianity turns from these scenes of strife, as abhorrent to her highest injunctions. And is it right for nations to continue a usage, defined and established by a code of laws, which is monstrous and impious in individuals? The conscience answers, No.

“It will be perceived that this view of the character of war leaves undisturbed that sublime question of Christian ethics,—existing only in Christian ethics,—whether the asserted right of self-defence is consistent with the meekness, the long-suffering, the submission of Christ. Channing thought it was. It is sufficient that war, when regarded as an institution, sanctioned by the law of nations as a judicial combat, raises no such question, involves no such right. When, in our age, two nations, after mutual preparations, continued perhaps through many years, appeal to war, and invoke the God of battles, they *voluntarily* adopt this unchristian umpirage of right; nor can either side strongly plead the over-ruling *necessity*, on which alone the right of self-defence is founded. Self-defence is independent of law; it knows no law; it springs from the tempestuous urgency of the moment, which brooks neither circumscription nor delay. Define it, give it laws, circumscribe it by a code, invest it with form, refine it by punctilio, and it becomes *the Duel*. And modern war, with its innumerable rules, regulations, limitations and refinements, is *the Duel of Nations*.

“But these nations are communities of Christian brothers. War is, therefore, a duel between brothers. In this light, its impiety finds apt illustration in the Past. Far away in the early period of time, where the uncertain hues of Poetry blend with the serener light of History, our eyes discern the fatal contest between those two brothers, Eteocles and Polynices. No scene fills the mind with deeper aversion; we do not inquire which of them was in the right. The soul says, in bitterness and sorrow, *both were wrong*, and refuses to discriminate between their degrees of guilt. A just and enlightened public opinion, hereafter regarding the feuds and wars of mankind, shall condemn both sides as wrong, shall deem all wars as fratricidal, and shall see in every battle-field a scene from which to avert the countenance, as from that dismal duel beneath the walls of Grecian Thebes.

“To hasten this condition of the public mind, Channing beneficently labored. With a soul that kindled at the recital of every act of magnanimous virtue, of every deed of self-sacrifice in a righteous cause, his clear Christian judgment saw the mockery of what is called military glory, whether in ancient thunderbolts of war, or in the career of modern conquest. He saw that the fairest flowers cannot bloom in a soil moistened by human blood. He saw that to overcome evil by bullets and bayonets, was less great and glorious than to overcome it by good. He saw that the courage of the camp was inferior to the Christian fortitude of patience, resignation, and forgiveness of evil,—as the spirit which scourged and crucified the Savior, was less divine than that which murmured, ‘Father, forgive them, for they know not what they do.’

“With fearless pen he arraigned that giant criminal, Napoleon Bonaparte. Witnesses came from all his fields of blood; and the Pyramids of Egypt, the coast of Palestine, the plains of Italy, the snows of Russia, the fields of Austria, Prussia, of all Europe, sent forth their uncoffined hosts to bear testimony against the glory of their chief, and to call for the abolition of that institution in whose service they miserably perished. Never before was grand offender arraigned by such a voice, in the name of humanity and freedom. The sentence of degradation which Channing has passed, confirmed as it will be by coming generations, shall darken the name of the warrior more than any defeat of his arms, or compelled abdication of his power.

“By these labors Channing has enrolled himself among the benefactors of the world. He has helped the coming of that glad day, which Litera-

ture, with generous speech, Commerce, with white-winged ships, and Science, with fiery engines of speed, and magical net-work of human thought, are all hastening, when the imical distinctions of countries shall disappear, when the swollen nationalities of the earth, no longer vexed by the passions of mankind, shall subside to one broad level of humanity, 'illimitable and without bound;' as the mountain waves, which seem to peer into the skies, sink, when the storm is lulled, to an undisturbed expanse, wherein are mirrored the sun and stars, and all the imagery of heaven."

**ART A HAND-MAID TO PEACE.**—"Early in life, Allston had a fondness for pieces representing *banditti*; but this taste does not appear in his later works. On more than one occasion, he expressed a disinclination to paint *battle-pieces*. In so doing, his artistic taste, which did not separate morality from art, unconsciously judged the morality of the picture. Lucretius has said, in often quoted lines, that it is pleasant, when removed beyond the reach of danger, to behold the shock of contending armies:—

' Per campos instrueta, tua sine parte perieli,  
Suave etiam belli certamina magna tueri.'

But this is a heathen sentiment, which Christianity and humanity disown. The artist of purest aims feels that no scene of human strife can find a place in the highest art; that man, created in the image of God, should never be pictured degrading, profaning, violating that sacred image.

"Were this sentiment general in art and literature, war would be shorn of its false glory. Let our poets, our historians, our orators, join with the Artist, in saying *No battle-piece*. Let them cease to dwell, except with pain and reprobation, upon those dismal exhibitions of human passion, in which the lives of friends are devoted, to procure the death of enemies. Let no Christian pen, let no Christian tongue, dignify, by praise or picture, scenes from which God averts his eye. It is true, man has slain his fellow-man; armies have rushed in deadly shock against armies; the blood of brothers has been spilled. These are facts which history must enter sorrowfully, tearfully, in her faithful record; but let her not perpetuate the passions from which they sprung, by investing them with her attractions. Let her dwell, with eulogy and pride, on those acts which are noble, true, Christ-like in their character. Let these be preserved by the votive canvass and marble. But *no battle-pieces!*"

IV. THE BIBLICAL REPOSITORY AND CLASSICAL REVIEW has an able article, by Rev. JAMES W. McLANE, on *Christianity in conflict with Politics*, from which we give a single extract touching

**NATIONAL DEFENCE.**—"Another feature of this policy is its mode of defence. The plan with each nation is, to make itself as formidable as possible in the means of injuring others, to plant every assailable point with the weapons of defence, to draw around itself a fiery cordon, a wall of bulwarks and battlements, and to cover the ocean with its floating thunder. In order to sustain this system, an enormous draft is every year made upon the resources of the country, which is the more intolerable, from the fact that it is unnecessary. There is a better means of defence, and one which is encumbered with no such crushing expenditure. A nation may ascend to a higher and safer elevation. It may plant itself on the ground of sacred regard to justice, and of an unfaltering dependence on God, and, consequently, be more secure. It *may* do this. The same result may be found here, as in the case of an individual. A nation may come as fully into the securities of right action, may put itself in the same attitude of trust in God, may stay itself as really upon the Lord, and, as the consequence, realize the same peace, the same safety. We say, therefore, that there is higher ground of security than that which we are considering.

We know, indeed, that, in some very rare instances, it may be the duty of an individual to resort to force in order to protect his rights, or secure his personal safety; still, as a general rule, the man who acts justly, and who trusts in the Lord, is more secure than he, who, acting unjustly, depends on the prowess of his own arm for protection. It is certainly a manifold experience that the humble, the upright and the believing, as if shielded by an invisible hand, do walk the most safely and the most prosperously through the world. If nations will act in the same way, they will find a similar result. As long as the Jewish people feared God, and obeyed his commands, they were safe; their rights were respected, and no weapon formed against them prospered. But when they departed from the Lord, and ceased to stay themselves upon him, when they put their confidence in the strength of their own arm, and in that of their allies, the enemy came in upon them, triumphed over them, and crushed them to the earth. There is, then, a safer, a more economical course. Millions of treasure are spent every year in sustaining this means of defence. Fleets and armies are mustered into being to protect a nation's rights and a nation's independence. But if any thing like the same amount were expended in enlightening the people, in sustaining institutions which promote the order, peace, and virtue of the community, a far greater degree of security would actually be effected than is accomplished by all the array of force which floats upon the sea, or which threatens from a thousand battlements on the land. But it is in the *application* of this mode of defence that its terrible character is developed. The expense of it is as nothing when compared with the unfathomed evils of war, the destruction of morals, the infliction of suffering, and the whirlwinds of death, which follow in its train. Such a policy Christianity cannot approve. It is opposed to war, and to all its arrangements. It is the advocate of peace. All its influences conspire to usher in that day when every sword will be beaten into a ploughshare, and every spear into a pruning hook, and when the nations will learn war no more."

We have restricted ourselves here to a few *Orthodox* ministers, (many more we might give,) because they have hitherto been, we think, more neglectful of this subject in the pulpit than Unitarians, and we would fain extend the practice indicated by such sermons. No class of men in our country have discussed the claims of peace so fully as Unitarian ministers; and from the published sermons of Rev. Dr. GANNETT, Boston, Rev. Dr. PUTNAM, Roxbury, Rev. Mr. ELLIS, Charlestown, Rev. Mr. WEISS, Watertown, and others, we might, if our limits would permit, give extracts that would be highly interesting to all our readers.

We cannot refrain from referring especially to two articles on the general subject of peace, in monthly and quarterly periodicals, from gentlemen of the same faith, writers whose eminent abilities are well known in the literary as well as religious world. We refer to a very well written essay in the March No. of the *American Review*, on a *Congress of Nations*, by the Rev. Dr. DEWEY, of New York, and another in the *Christian Examiner* for March, on the *Moral Evils of War*, though in the form of a review of Headley's *Napoleon and his Marshals*, from the pen of Rev. Dr. PEABODY, of Springfield, Mass. Dr. Peabody, before the close of his article, deigns a passing notice of an author who could so far prostitute the character of a Christian minister, an ambassador of the Prince of Peace, as to write two large volumes of fulsome, wholesale eulogy on the great human butchers of

the last age, men who were instrumental in destroying some six millions of their fellow men!

"It is matter of some surprise, that the author, who is understood to be a clergymen, should delight in such descriptions, at least, that he should not file some small protest against them in the name of the Prince of Peace. He seems to be a disciple of the *Church militant*, and reminds us of the old soldier whom Mr. Balwhidder rejoiced to see so thoroughly converted, that he 'read his Bible daily, delighting most of all in the Books of Joshua, Chronicles and Kings.' Should future researches be successful in recovering the lost book of 'the Wars of the Lord,' alluded to in the Old Testament, this writer would be the man of all others to translate it, and set forth its beauties for the edification of the Christian world."

We think it quite time to rebuke such reverend eulogists of the most gigantic crimes ever committed, and of the most atrocious wrong-doers that ever stained the earth with blood, and filled it with lamentation and wo. We could wish the rebuke had come from one of like faith with the offender; but we are glad to have it come from any quarter; and, while the cause of peace has nothing to do with the peculiar theology of its friends, we must take the liberty, as orthodox men ourselves, of expressing our regret and mortification, that preachers of what claims to be a higher and a purer faith should, on such a subject as the very theme of the angels at our Saviour's birth, fall so far below the great body of Unitarian ministers. Earnestly do we hope that orthodox ministers of every name will, in due time, overtake and outstrip them in the advocacy of a cause so pre-eminently Christian.

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#### MORE VENGEANCE.

THE work of private murder and vengeance has been all along carried on in Mexico; but the following is the most cold-blooded and horrid that has yet been reported:—

"Occasional murders of our men, says a St. Louis paper, have been perpetrated ever since we have been in the country, all killed by the lasso. The Arkansas regiment of horse, from their having been employed as scouts, and occupying the outposts, have been particularly exposed to this guerrilla warfare, and have lost four or five of their men. The day before yesterday, it was reported, that one of their number had been killed by the Mexicans, as he had been missing from camp since the day before, when he went out to look for his horse. Search was made for the body, and it was found about a thousand yards from our camp, with a lasso around the neck, and tied to a prickly pear, having been dragged some three hundred yards upon the face through the chapparel. It presented a horrible sight; the name of the young man was Colquitt, a nephew of the Senator. The Arkansas men vowed vengeance, deep and sure. Yesterday morning, a number of them, some thirty persons, went out to the foot of the mountain, two miles off, to an "arreyo" which is washed in the sides of the mountain, to which the "pisanos" of Agua Nueva had fled to upon our approach, and soon commenced an indiscriminate and bloody massacre of the poor creatures who had fled to the mountains and fastness for security. A number of our regiment being out of camp, I proposed to Col. Bissell to mount our horses, and ride to the scene of carnage, where I knew, from the dark insinuations of the night before, that